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FOR



THE

Woman's Union Missionary Society of America

FOR HEATHEN LANDS.

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THE first tidings which the new year brought us was of the safe arrival of the little company of missionaries who, we trust, are to give a new impulse to our Zenana mission. We learn with thanksgiving that already a wide door of usefulness is opening for the medical missionary, whose sex and sympathy is at once a passport to the most secluded inmates of a Hindoo dwelling. With the eye of faith we can discern many a blessing which we must pray will follow in the train of alleviations for a feeble frame, to the rescue of a sin-sick soul.

FOREIGN CORRESPONDENCE.

REPORTS FROM OUR MISSIONARIES.

INDIA--Calcutta.

Extracts from the Letters of Miss BRITTAN.

THE MAGISTRATE'S HOUSE.

I have visited one house lately called the Magistrate's house. It is a very large, imposing-looking building on the outside, as the inmates are wealthy and of very high caste. The house stands inside a large compound, which if it belonged to English people would be a beautiful garden, but is a perfect jungle, full of unsightly weeds, excepting one small bed a few feet square where

there is a bush or two of very fragrant roses. We went by a path made through this jungle to a side door which is an entrance to the female part of the building. We entered a perfectly dark passage, which winds so that it excludes all the light that would come in through the entrance door, and here suddenly was a flight of five or six stone steps, down which I certainly should have fallen if the native teacher had not stopped and taken hold of my hand to lead me. We ascended again then by some brick stairs inside the house to an upper veranda, crossing which we went into the Bo's room. Oh ! how I realize the difference now in the apartments of these women from what it was when I first began to teach them a few years ago. Then they literally had nothing in their rooms except occasionally a bed, and a box for clothes and jewelry, a piece of mat, on which they sat on the floor, and a drinking vessel. Now, many of them are really very comfortable. In this Bo's room, for instance, the floor was covered with a beautiful smooth, white cement, which has the appearance of polished marble. The room itself was large and lofty and clean, and no dirty cobwebs were to be seen. On the large four-post bedstead was a mattress covered with a clean white sheet and pillows, and a musquito-net put neatly all around ; close beside it was a baby's crib with a dear little baby in it about three months old. Beside a chest of drawers with some cheap ornaments on the top was a large writing-desk at which we sat, and in which the Bo kept her books and work material. She herself is a very fair, pretty, graceful young creature, who appeared about eighteen years old, but was only fourteen. We asked for the other Bo, who studied with her, but learned she had gone to visit her father for three months. " Oh ! " said the teacher, " then she will forget all I have been teaching her." " No," answered the Bo, " she has taken her books with her." I asked what books, and found she had taken, in Bengali, St. Luke's Gospel and " Daybreak in Britain," a most excellent little book, describing the change of England from heathenism to Christianity. Our native teachers as well as ourselves are often sorely discouraged by the constant interruptions to our work ; yet we feel greatly encouraged when our pupils keep on till they have mastered the difficult task of reading.

If once they have the word of God in their own hand, with the ability to read it, His own Spirit can carry it home with power to their hearts.

The one who was at home was learning from the Third English Reader, and can write and cipher in English, while in Bengali she studies grammar, history, "Line upon Line," and the catechism. She was working a very beautiful pair of slippers for her husband. I spoke to her of prayer, its duty and necessity, but she said she did not know how to pray; she could not see God, and why should God hear her prayer. I pointed to her babe in the cradle, and told her if she should leave the room, and her babe should wake up and begin to cry, it would not see her, but she would be sure to hear him, and hasten to his assistance. So God called Himself our Father-God, and He said it was as impossible for Him to forget us as for a mother to forget her child; and if we cried unto Him for help He would hear us just as she did her babe. My lesson to her was almost entirely on prayer.

MOTHER AND DAUGHTERS.

The next house I visited is owned by a wealthy family; the woman is very lovely, and studies with her two daughters. They studied two years ago, and then they went away to live in the country, and have only just returned. I am surprised to find how much they remember of their former lessons. Louisa has only been teaching them now about two weeks, yet already they seem very much attached to her; she has a very pleasant manner with them, particularly with the children, who are not contented with any other teacher. One of this Bo's daughters, a pleasant child of twelve years old, is living at home with her mother. She is a little thing, does not look over seven or eight years of age, and is slightly deformed; consequently she is left at home with her mother almost entirely. She has been married some years, and at her age would, under other circumstances, have been living with her husband. Poor child, I really expect her slight deformity will be a blessing to her, as she will be allowed so much longer the liberty of her father's house and the blessing of a mother's love. Her mother is very bright, quick, and intelligent, and is very anxious that her children should improve. A young woman,

a relation of hers, has recently committed suicide, and I was talking to her a good deal on the exceeding sinfulness of such a crime. I said that this poor woman had not only murdered the body but her soul also; that other murderers might possibly repent after the commission of the deed, and God might pardon them; but she had cut herself off from all hope of repentance.

ILLUSTRATION OF BAPTISM.

Yesterday I went first with Mrs. Bagley to visit one of her pupils. The native teacher who goes to this house is Chundra, and the woman has been well taught. The pupil is about seventeen or eighteen years of age, and has been a widow from a child. Her father and mother are both dead, and she lives with two married brothers, who do not treat her very kindly. For some time she has been telling Mrs. Bagley that her earnest desire was to be a Christian and to come out and be baptized. It was impossible to have any private conversation with her, or to draw out her opinions, as there were so many others all the time in the room. As I am called the "Burra Maam," when I visit a house more women and children will gather than usual. This widow was reading *Pilgrim's Progress* in Bengali, and Chundra took it up and commenced explaining to her what a Christian is and what he is not. I told her she knew that if a person simply was baptized that did not make him a Christian, for she knew among the Hindoos there were those who professed to be more distinct followers of Siva, and others who were followers of Vishnu, and would have distinctive marks on their foreheads to denote them as such. So baptism was only a sign to denote Christians. I asked her if I were to put the marks of Siva on my forehead, would that make me a Sivite? She answered, "No; only it might make people think you were one." "Well, what would make me a Sivite?" "You must really believe in him and worship him." "Could not I do that without having those marks?" "Oh, yes, very many are Sivites who do not put that mark on their foreheads; but when they put that there it shows they wish everybody to know the god they worship." "Well," I added, "many are baptized who are not really good Christians or worshippers of Christ, and I believe very many are true Christians who are never

baptized. To be a true Christian is to love and serve the Lord Jesus in our hearts, and to obey His commands. As one of His commands is to be baptized, all who love Him wish to do this if they can, and to show they are not ashamed of Jesus." I then told her that when I first came to the country many of the women were afraid to have me go into their houses for fear I would make them Christians whether they liked or not; they thought that if I should just throw a little water over them, and mutter a few words, that would make them Christians. She laughed and said, "Oh, but we all know better now." I then talked to her a little more on the nature of true faith, and left her. If she is baptized she can never return to her home, and we have no place for her. We must only trust that God will direct us for the best.

We next went to a house where Anna teaches; it is a new house just opened, by which we mean a place where they have never had any teacher before. This is a large house with a great many women in it, but only two have begun to learn. They look very bright, intelligent women; and they must be, for though they have been only a week learning, they have mastered the whole of the fifty-six letters of the alphabet, and can write several of them. We think this very bright, for Bengali letters are very difficult both to read and write. I had quite a large congregation here, and gave them a sermon on the existence and holiness of God. The house is a tumble-down ruin of a house, and the passages and stairs very dark!

PROSPECT FOR MEDICAL WORK.

[Communicated by the Philadelphia Branch.]

Concerning our missionary physician, Miss M. T. Seelye, M.D., Miss Brittan says: "I have spoken to some of the Babus, and they seem delighted at the thought of having a lady physician to visit their wives. As soon as Miss Seelye arrives I shall go to see the doctor who is the head of the Hospitals, and see if she can have permission to visit them, so as to get acquainted with the phases of disease here. When she visits in the Zenanas, I think it will be the best for her to insist upon having a fee, for most people can well afford to pay. It will prevent her having a large practice at first, but eventually I think it will enable her to main-

tain herself. At first I did not think a lady doctor would do well here, but from all that I hear now I feel it will be the very best thing."

Extracts of Letters from MRS. PAGE.

DAILY ENCOURAGEMENTS—THE LITTLE LEAVEN.

I have lately met with some cheering little incidents in connection with our work, a few buds of promise which I hope will some day become bright flowers. Really it is pleasant to find that many national prejudices have vanished, and strange old superstitions are giving way. Sometimes I have pointed to an idol and asked a woman, "Do you worship that?" The rejoinder has been, "No, I believe in God; that image belongs to some one in the house." One of my pupils is ill. I saw her yesterday, and spoke to her about the Great Physician "who forgiveth all our iniquities, who healeth all our diseases;" in whose loving hands are the issues of life and death. Her mother was sitting beside her, fanning her, and when I ceased speaking she turned to her daughter and said: "Without God's mercy we can do nothing; with His blessing alone you can recover health and strength." Just then the girl's father came in and poured out a dose of quinine for her. After she had taken it the mother ran to get her some sweet thing to remove the bitter taste, and then she stood by, stroking her head and holding her hand. I thought this was an opportunity for me to add a few words more. I said, "There is no earthly love like a mother's: she can bear anything for the sake of her child; and yet there is a love surpassing even that of a mother. I speak of our Heavenly Father's love. We have rebelled against Him, we have transgressed His holy law, we have done everything to grieve His loving heart, and yet He cares for us. He gave His own dear Son to die the cruel death of the cross for us. Can you refuse your love and service to such a Father?" She hung down her head, and her mother, with a bright look, answered: "Of course it is our duty to love God and to obey Him, for all we have comes from Him."

One of my women in R——was reading in John, "He came unto

His own and His own received Him not." I said to her: "Suppose a father leaves his home to go on a long journey, and on his return finds his house-doors locked and no one ready to receive him: he knocks loudly for admittance, but His own family call out to him from inside asking who he is, and refuse to let him in, saying, 'We know you not.' Would not the father be exceedingly pained and sorrowful? And yet this is what you do day after day. Jesus, in His Father's name, seeks to enter into your hearts to dwell there, and you, for whom He has laid down His precious life, harden your hearts, and say you know not who He is." My women looked very thoughtful, and said they would give due consideration to such an important matter. There is a Bengali hymn beginning with the words, "To what shall I compare the love of Christ? Were we to search far and wide, we should not find the like in any country." This hymn came to my mind as I left the house. There is another of my women who is, I think, just opening her eyes to the truth. When I first taught her, I noticed that as soon as I spoke about religion she used to do her utmost to turn off the conversation to some other subject; but now she listens to everything I say, and sometimes asks questions. This has encouraged me much. It is the "little leaven" which will in time, I hope, change her heart.

MISERABLE ABODES.

Of late there has been much sickness, and contagious fever has carried off many of the poor people. They live in damp, miserable little hovels, which I will describe. Imagine a small piece of ground enclosed by means of a number of stakes driven into the earth at intervals of an inch or so from each other, and then plastered over with a thick coating of mud, leaving two small holes for windows, and a large one for a door. Over this a straw roof which barely keeps out the wind and rain. This is a correct description of one of the huts of the poorer classes at the native villages. In such places as these most of our pupils live; and yet they look happy enough, poor little creatures, as they come in to school with books and slates under their arms.

EARNEST STUDENTS.

Once, on a rainy day, a girl brought her sister to me, saying:

"See, ma'am, she wouldn't stay at home, though it rained so ; she said, 'I must go to school because our lady will be there to-day, and I know my lessons so well.'"

Another child amuses us sometimes ; she comes to me with her head hanging down, her little arm stretched out to shake hands with me, and says, "Lady, I salute you." But for all that, she will not look at me, though I often talk to her and try to make her laugh.

The children all repeat their catechism together sometimes, because I find that by so doing the little ones who cannot read yet, learn the answers off by heart. The other day two or three of the small girls came to me, asking for "God's Book," by which they mean the catechism. Some others called it "The Heavenly Father's book," because they had learned the Lord's Prayer from it.

One of my best pupils was so ill that we did not think she would recover. I was quite glad to see her coming into school a few days ago, though she looked miserably thin, and her little head was shaved. I called her and spoke to her, told her that God had spared her life, and she ought to serve Him, and be thankful to Him always for this great mercy. Sometimes when she comes into the school I hear the girls whisper, "There is our lady's daughter who is risen from the dead."

Another girl came to school without her breakfast, so anxious was she to get to her books. She stays beside me till the very last moment, and does not leave the school till I do.

Some of the very little ones, the *lambs* of the flock, as I hope to be able some day to call them, are not able to come to school now, as they have to wade through rice fields covered with water in order to get to the place, and their parents are afraid of their being drowned. One of them came to me all wet, with her books and slate tied up in a bundle on her head, in order to keep them dry ! So you see they wish to learn, poor little things ! They crowd around so eagerly when we are showing them pictures, and telling them Bible stories ! When I heard how high the water was, I sent word to all the little ones, that they were not to come until they could do so without any danger. Some of my

little scholars come to me so demurely, lay a handful of flowers without leaves or stalks in my lap, and then run away before I have time to say, "Thank you."

I asked one of my older girls, "What do your idols do for you?" And she answered, "Nothing." I then said, "Leave them all, and go to Him who is all-powerful and all-sufficient." A woman said to me, "We natives are very foolish and ignorant, and our gods are just like us, they can do nothing. The reason why Christians are so much superior to us is because they know the true God." I added, "and Jesus Christ whom He has sent."

Another woman who had not been able to learn for some time, because her daughter was very ill, read the Bible with me yesterday, and said, "Now my mind is refreshed, for I can read the word of God with you again, and it does me good to hear what you say about it."

These are perhaps only little drops of the "water of life," in the midst of the great ocean of infidelity, but we are told not to "despise the day of small things," and have we not many gracious promises to rest on? "They who go forth weeping, bearing precious seed, shall doubtless come again rejoicing, bringing their sheaves with them."

ALLAHABAD.

Extracts of letters from MISS CHASE.

CONTRASTS IN ZENANA TEACHING.

I came to Allahabad as there was such a great demand for teachers, and as I have been here some time, I can now form an idea of the place and how I shall like living here. It differs from Calcutta more than I had imagined, for I find the zenanas here quite different from those, and the narrow streets and lanes in a much worse condition. I thought nothing could exceed the wretchedness of some of the zenanas in Calcutta, but many here are so much worse, that the majority of those in the former place seem comfortable in comparison. One would scarcely have the heart to confine a respectable dog in

such wretched quarters as many of these beautiful and really intelligent women are forced to spend their lives in. Miss Wilson accompanied me one day to one of these houses and as we were taking a survey of the premises I remarked, "How impossible to describe anything so gloomy and horrible, so shockingly disgusting. No felon's cell in the United States or any Christian country would be so painfully revolting to the feelings." Three small rooms opened into a little filthy court. Two of them had no doors, the only way by which we entered was a hole about four and a half feet high. An old chair, two or three stools and a bit of matting which served for a bed, comprised the furniture. The walls are built of mud, as are also the stairs of many of those houses that are two stories high. Not unfrequently are these miserable structures demolished during the heavy rains. The native stoves are made of the same material and are round, about a foot high and nearly a foot and a half in diameter; only one article of food can be cooked at a time. But few of the natives have tables. Those who do, use them for writing or holding their books. They eat out of little brass dishes placed upon the floor. This custom is not confined to Allahabad, the same is true in Calcutta and throughout India. There is one favorable feature, however. The women manifest a greater independence of spirit here than in Calcutta, owing perhaps to the fact that their seclusion is not so perfect as it is in that city. Most of them are anxious to improve, and seem quite intelligent; but it will take years of patient working to root out long established customs of a nation, whether social or religious.

DECEPTION OF THE HINDOOS.

My experience on "Poojah Day" will give you an idea of our discouragements and encouragements. The women in the first house I visited read and recited as usual, but in the next they pleaded sickness as an excuse. I expressed my regret and left, thinking I had heard the true reason. Soon after, I met one of our native teachers, who said, she had been to six houses one after the other, and in every one they said they were sick. However I was not to be discouraged, so I turned my steps towards a

house whose inmates had seemed to receive the truths I taught, feeling that they would not fail to take a lesson. But to my surprise, on opening the door that led into the court, I saw all of the women on the veranda opposite, evidently performing "Poojah." The instant they saw me they fled, two little girls only remaining. One came up to me and with a very melancholy face said, she had a fever, and could not read. I did not see any evidence of illness, but did not appear to doubt her words. I enquired if the other would not read, but she came with a long face, pretending that she was sick too, and acting as if she could hardly stand. I then asked if the children could recite. They said "Yes," as they did not wish me to know that they regarded these festivals, and I suppose could not get up any excuse for their not doing so. The others crowded around as usual while I taught the children the Catechism and the Lord's Prayer and heard them read and recite their lessons. I thought I would not lose this opportunity of teaching them all a lesson they would not soon forget, so told them the story of Ananias and Sapphira. One of the women was seated near, listening; she looked surprised and horrified. I then asked "if they knew what a sin it was to tell an untruth." They replied, "Yes."

I felt quite sure from the looks and manners of the listeners that this Bible lesson had not failed to make an impression. It is difficult to tell when these people tell the truth. Many of them tell us, "We do not worship idols; we worship God." They are either ashamed to let us know, or are afraid of offending their friends, or of losing caste, and often, I have no doubt, perform their Poojahs when they have no faith in them.

SHUTTING AND OPENING DOORS OF USEFULNESS.

In the next house visited, I have two pupils. One of them was busy, but the other seemed pleased to see me and asked me to talk to her; she wanted to hear Bible stories; said she had enjoyed reading "Line upon Line," which I left at her request the last time I was there. She has been quite sick, and, while lying down, would keep this book by her to read. I gave her an oral Bible lesson, as I thought it would not fatigue her

so much as to read and explain it. As I left, to my delight, she asked me to bring her a Bible, as she wanted to read by herself. A short time ago a number of our pupils gave up learning. Some plausible excuse would generally be given as a reason. But the number was so great that we were sure that there was a united opposition to the teachings of Christianity at the bottom of it. Our suspicions proved correct, for the fact that a zenana woman and her husband had renounced paganism and united with a Christian church, was widely known, being published in the native papers. This led many of the Babus to fear that their wives might be influenced to become Christians through our teachings. But for the last few days, almost if not quite as many new houses have opened as old ones have closed, and we think too in a few months all of our old pupils will be glad to welcome us back.

Yesterday when crossing the street I met a little girl who asked me to go to her house, as there were some women there who were anxious to learn. I went with pleasure, and found two very interesting pupils who had been taught by Miss Bond some six months ago; but just as Miss Bond left Allahabad they moved to another house, so were lost sight of. A few days ago a Babu met one of our servants and requested him to ask us to teach in his house.

I was quite amused while teaching one of my pupils. She told me of a feast she had attended. She said many of the guests and the lady of the house declared they would not be taught the Bible. She told them that if such was the case she would have no intercourse with them, she would not even eat with them. I had a long talk with one of these Babus on Christianity. He belongs to the Brahma-Somaj sect; was in England with *Keshab Chunder Sen*. He was remarkably intelligent and educated, and expressed himself well. Their religion is such as to make them a thousand times more difficult to reach than the Hindoos. There is much truth in their creed which is very attractive, as it flatters the human heart. They are similar to the Theodore Parkerites.

NEW TEMPLES.

I am pained to see new temples constructed notwithstanding

the influence of Christians and their teachings, but the work of God is sure. Christ will set up his kingdom here and at no distant date. The temples are, many of them, only three feet square, and although beautifully ornamented and covered with flowers, contain only a smooth round stone taken from the Ganges, or a hideous image of "their own hands making." It is astonishing how an intelligent and educated people (as very many of these native gentlemen are) can so debase themselves as to worship these revolting images. A few days ago, I heard of a missionary who went to some town in the northern part of India, and one day as he was speaking to the people of the folly of idolatry, he was standing by the side of one of their little temples, near which was a large artificial pond or tank, as they are called. He said to those standing around, "You think this, a God, do you, and that it can do everything?" They said, "Yes!" He then said, "We will see," and threw the idol over into the tank and called out to the image in Hindostanee, to "come up out of the water." The natives all laughed, and I think saw their folly. But it was a dangerous experiment. Some one afterwards fished up the poor idol and they are still worshiping it. I told this story to two of my pupils in a zenana. They were much amused and laughed heartily.

THE SACRED COWS.

Passing by the "Golden Temple," one day, Miss Thomas and Jessie, my interpreter, and I, went inside of the brick walls of the building which surrounded the temple. We were not permitted to enter, but the temple was so open we could see the interior. It was about the size of an ordinary room. Around the two principal apartments were small shrines, twelve in number, in each of which was a black marble cow. Before each of the images a dish of black marble was placed for a receptacle for presents to the gods. One room contained a large table for offerings. In the centre of the other was a white marble bullock, life size. The temples here are usually in groups of five or six. Kali and other gods are frequently painted on the walls of their dwellings to drive away evil spirits. Poor things! their efforts are in vain. Many of the tombs are used

for worship. There are a number of large wells here, all of them very deep and about four feet in diameter, and are surrounded by a circular elevated platform of about three feet in width, making the whole diameter from ten to twelve feet. Steps lead to the top of this platform. They were built by the Mohammedans and it was formerly considered a work of great merit to build one.

THE ROBES OF DEATH.

A short time ago, walking through one of the narrow lanes, my attention was attracted by two tailors sitting by the roadside sewing on very thin white and scarlet cloth. I could form no idea of the garment they were making, but my interpreter immediately said it was a shroud. A few steps farther on we came to a hut, built with mud, as usual; the front entirely open, and lying in the middle of the room, bound in a white cloth, was a dead body, surrounded by a number of women seated upon the floor. One, with both hands upon the corpse before her, was wailing most piteously, while the tears were streaming down her cheeks. The other women were trying to comfort her. The deceased was her husband. My heart bled for the poor creature, so I stood for a moment at the entrance and spoke of Him who had promised to be the husband of the widow. But of course it could only be a word or two. At a short distance, three or four natives were beating their drums, as is their custom on these occasions, while another was preparing a bier to carry the body away to be buried. The English government do not allow them to throw their dead into the Ganges now, so they are always burned. There is a place near Calcutta called the "burning ghaut," where the bodies are consumed perfectly, even to the smoke. These furnaces must have been invented for that especial purpose.

BENGALORE.

Extracts of Letters from MISS LATHROP.

[Communicated by the Philadelphia Branch.]

VISIT FOR HEALTH TO BENGALORE.

For the benefit of the sea air we took passage in a coasting

steamer instead of going by the direct line from Calcutta to Madras, and were eight days in accomplishing the distance which can be travelled in three or four.

Just after passing from the Hoogly river into the Bay of Bengal we came in sight of Pooree, a native village containing the most famous temple to Juggernaut to be found in all India. There are no Europeans living there, and the whole population is in some way engaged in the service of the temple. Numerous priests yearly go out all over India pilgrim-hunting ; in this way they are able to tell very accurately the number expected at the great festival and their resources, so that they can carry on their system of plunder systematically. Just at the commencement of the rainy season the festival occurs. A new car is procured, and the idol is taken from his abode to it with much ceremony. In former days vast crowds were in attendance ; now many less assemble. By their willing hands the car is drawn to the other end of the town, where is another temple, in which his mother is said to reside, where he is left eight days. Then he is taken back in much the same manner, but with fewer attendants, as many of the pilgrims only wait long enough to get a sight of Juggernaut as he is first taken out. Their privations while at the place are great ; nothing must pass their lips which has not first been offered to the idol, so that the poor creatures subsist on spoiled rice, decayed fruit, etc. It cannot be wondered at that cholera often breaks out among them shortly after leaving for their homes. Many have come a nine-months journey, and are reduced in strength when they arrive. Every available thing, even to their clothing and cooking utensils, is taken from them by the priest, and in this condition they start sometimes for home. Within the limit of six miles about the temple is holy ground, and whoever dies there enters heaven immediately ; and if in addition to this favor he has in his funeral pile a piece of the car of Juggernaut which is sold for this purpose, he is promised endless blessings upon himself and his posterity. Poor deluded victims of superstition, truly they are in the service of a hard master !

PERSECUTION OF A CONVERT.

Our pleasant two months in this place are drawing to a close, and we are rejoicing in the prospect of soon rejoining our fellow-laborers in Calcutta. My health has been greatly benefited, and we all feel that the opportunity afforded us here of seeing the mission work of other societies has been good for us. The missions here are old—having been established forty years—but the work among the women comparatively new. Miss A., who labors with Mr. and Mrs. Campbell of the Scotch Church, has several schools under her care. Since the baptism of one of her scholars a year ago, none of the larger girls have been permitted to attend school. One, a girl of thirteen years, Miss A. had good reason to believe had given her heart to the Saviour. Her parents not only removed her from school, but kept her so closely guarded that no one could have any communication with her until within a short time. She then, through a little companion, sent word to Miss A. that she had been some time betrothed to her cousin, and now the second marriage was about to take place. Her parents had before tried to marry her, but upon her insisting she was a Christian, no one had been found willing, though she is a bright, pretty child. But this person they were to marry her to, was her cousin, a boy of twelve. His family knew the whole circumstances, and were willing to take her, thus escaping the disgrace thrown upon the whole family by one member becoming a Christian. Last week she sent word that she wished very much to receive baptism. The missionaries did not know what course to pursue; she was not of age to choose for herself; if they took her away, her parents were quite likely to prosecute them for abduction. She said she was not so closely guarded as formerly, and could escape, so they appointed a time and place to meet her. She came, and Mr. Campbell told her all they could do for her was to give baptism; that would probably break up the marriage, but against her parents' will they could not keep her. She at first hesitated, but soon said she wished, at all events, to be baptized. He gave her the ordinance, and then told a native man who was present to go for her parents, as he wished to tell them what had occurred, and find if they could

be prevailed upon to give her up. But as the door opened, her father rushed in, accompanied by another man, who seized the child and bore her struggling away. They have endeavored in various ways to do something for her relief, but so far in vain. Yesterday a heathen man living in the vicinity of her parents came to the mission to tell them that the poor child was being beaten so that her cries were heard for a long distance. The inspector of police was informed, and he, with Col. McKenzie, an excellent Christian man, who has taken deep interest in the matter, went to her father's house to look after her. They were told that she had been taken into the country, but further they would not say. This morning, through a magistrate, they are endeavoring to find her; fears are entertained that she may be beaten to death. Our hearts have been so burdened all these days for the poor child, who is enduring such persecution for Christ's sake! We can only pray God to care for His own, and we know the tender Shepherd whose lamb she is will not leave her comfortless, though father and mother do worse than forsake her.

PASSENGERS IN STEAMER TO CALCUTTA.

"On the steamer coming from Madras was a Bengali woman travelling with her husband and two little children. She sat at the table with us, and was in every respect a lady. Two years ago this woman was living as secluded as any whom we visit. She has been taught sometimes by our mission, sometimes by the Scotch Free Church mission. Her husband has just returned from England, where he has been educated for the bar. Feeling great repugnance to coming back to the old style of living, he has taken a house, and they have begun living in European style. She was simply dressed, but in our dress, and appeared as well as any one. I felt that it was a great step forward, and I hope their example may be followed. They are neither, I am sorry to say, Christians, nor do they belong to the Brahma Somaj. I was particularly pleased with the way the husband treated his wife; he seemed kind and attentive, and behaved toward her as if he considered her in every way his equal."

JEYPORE.

Extracts of Letters from MRS. OCKELTON.

PROGRESS OF THE SCHOOL.

Owing to the fine weather and the healthier state of the city the school is again on the increase, and I daily receive new pupils. A kind friend wished to give the girls a feast at the Residency Gardens. At first there was a great cry that he wanted to make Christians of them, and take away their caste by making them eat unhallowed food; but after reasoning and argument, they have promised to be at the Residency day after to-morrow to partake of the offered hospitality. The native mind is indeed a barren soil to work on. I sometimes feel very much disheartened, but then I remember that with God alone remains the power to bring the fruit to perfection. Perhaps we are too vain of the little we do, and require a little discouragement to make us know that we can do nothing of ourselves.

STRANGE MARRIAGE CUSTOMS.

I was present at a native wedding the other day, which is a strange sight. The bridegroom was very handsomely attired, and so was the bride, who had forty yards in her skirt; it was so heavy she could hardly walk, besides being loaded with jewels on her arms, neck, and feet. The bridegroom wore a large gold ornament in shape like a fan, which they call Mukkut; it was eight inches high and six wide, standing erect from his forehead, and looked very handsome. The bride's covering or Chudder is tied to the man's upper dress. She walked behind him in this fashion through the streets in a procession, and I have heard that if the bridegroom is dissatisfied with his bride, he cuts the knot which binds him to her asunder with his sword. A great confusion ensues, and the ceremony is at an end. This was not the case, however, with our bride. After they returned home a large brass plate was brought out filled with water; the bride and bridegroom were then told to place their hands in the water, and one of the relations put a silver ring among a handful of betel nuts and almonds. These were thrown into the water over the hands of the bride and bride-

groom ; whoever got the ring first was considered the luckier of the two, and would have the mastery. A cane was then given to each of them, and going round and round they kept striking each other, the women all the time keeping up an incessant din which they called singing. When the young couple were thoroughly tired of this sort of fun they sat down, and all the company were invited to an entertainment in the shape of sweets, pilau, rice, dhol, etc. ; with this closed the day's festivities.

ASTROLOGER'S INFLUENCE.

As native astrologers declared it was a very propitious year for marriages, and that the next four years would be unlucky for such ceremonies, many of my pupils have left school. Children at the early age of two have been married this year. So much for superstition.

A BRAVE GIRL.

One of the pupils of my school is about eleven years old, and is a very clever, earnest, good girl. She has been married very much against her inclination. Shortly before she left school she went to the Sanscrit College for some books. This is conducted by a Hindoo Babu, a native of Bengal, who asked her if she was one of my scholars. When she answered in the affirmative, he said, "I understand you are all Christians, for I suppose Mrs. Ockelton has told you about Jesus Christ." The girl replied, "He is good," when the Babu added, "Oh, no ! Jesus is the husband and Christ is the wife." The child exclaimed, "Before you talk in that dreadful manner, you had better come to my teacher to learn the truth." He said, "When I wish to become a Christian, I will," and then went and reported to the authorities at the palace that I was making Christians of the girls.

When the girl left the school she wept most bitterly, threw her arms about me, and said she would never tell any more stories, never worship images, however much they might compel her to do so, and would repeat the prayers I taught her morning and evening. She has been very much persecuted since her marriage, and about six weeks ago ran away at night and came over to me, begging me to hide her. She even wished me to spit upon her face

so as to make her lose caste, and thereby prevent them from taking her away again. However, this I could not do, so I sent for her father and husband, pointed out the marks of violence on the girl, and told them if they ill treated her any more, they would be severely punished. They seemed frightened, and promised to be kind to her. She was absolutely torn away from me, weeping most bitterly, and I can assure you I could not restrain my tears. Such is the life of an Indian woman. How much we have to be thankful for God's goodness, in having shed on us the light of His gospel.

SINGAPORE.

Extracts of Letters from MISS SEWARD.

Our captain tells us that we shall reach *Porte Saide* in two days. We have had pleasant little glimpses of the shores of the different countries as we passed them. Off *Cape Roca* in Spain we came so near the shore that without a glass we could see distinctly the villages, vineyards, and olive orchards on the hillsides. We were very sorry to pass *Gibraltar* in the night, and *Malta* when it was too late to distinguish more than the outlines of that island; but as we crossed the *Bay of Carthage* a fine view of the ruins of that famous city almost atoned for the other disappointments. It was just at sunset that we approached them, and as we sailed slowly by, the twilight gradually came on, and the gathering darkness hid them from us. The next morning we passed close to a beautiful island, *Pantereila*, a penal settlement for Spanish convicts. For two days we have seen no land; the next will probably be the sandy shores of *Egypt*.

CHEER FOR WORK.

There are three Scotch ladies on board, and with one of them I had, a few evenings since, a very long and interesting conversation. After we had been out a few days she spoke of *Miss Brittan*, whom she knew quite well. She gave us a very interesting account of some of the English efforts at "*Zenana work*." *Miss Seelye* and I had thought that it was better not to make known our special mission, as it might subject us to unpleasant remark;

but finding that our Scotch friend knew of it, I asked her how she thought we would be received in India, what openings for the work were there, and her opinion of the abilities of the native women to master the study of medicine. Her interest and sympathy in the whole subject, and her encouraging answers to all my questions, gave me great happiness. She assured me we should meet with all needed sympathy and aid; that to the medical education of the native women had been given much thought by the Government, and the idea had been entertained of starting a medical school; but the difficulty has been to find the right person to undertake the work. She spoke highly of the abilities of the women, and said she thought I would be surprised at their capacity for learning. She then spoke of the Rajah of Jeypore, and said she knew that he was anxious for a medical school in his province. I told her we had heard of him, but that I had feared the reports of his willingness to do something in this way had been exaggerated. She assured me that it was not so; that she had known Dr. Valentine, the court physician there, for a long time, and knew that what he had written would be reliable; she thought Jeypore the best opening in India, and hoped one of us at least would embrace the first opportunity to visit there. Our work loses none of its interest upon a nearer approach; and though we realize each day how much it costs, I think we all feel that it is quite worth all and much more than we can give.

Extract of a Letter from MISS GUTHRIE.

[Communicated by the Philadelphia Branch.]

NEW SIGHTS AND SOUNDS.

We were called, early Tuesday morning, to see Mounts Horeb and Sinai. We had passed, before daylight, the spot where it is supposed the children of Israel crossed the Red Sea—now called the Gulf of Suez. We were twenty-four hours getting through the wonderful canal. I looked with almost a feeling of awe at those hoary-headed peaks, as they were outlined against the clear morning sky, and seemed to hear the words, "Put off thy shoes,

for the ground is holy." Imagination peopled those winding valleys with the hosts of Israel; and as the light fleecy clouds lifted from Sinai's summit, I almost expected some exhibition of the wondrous power that guided the people of Israel. How we suffered with the heat in the Red Sea! but no one was sick, and in spite of the heat we enjoyed ourselves.

Yesterday afternoon we had our first view of India as we rounded Cape Comorin. How very beautiful it is, sugar canes growing down close to the water's edge; further back, long groves of cocoa-nut trees. The soil looks so peculiar, being a bright red. Pretty white houses are dotted here and there, and look quite tempting. Further back are cloud-capped mountains, and as we watched them coloring with the gorgeous sunset dyes, we thought never was anything so beautiful. I have seen the Southern Cross. The four stars forming this beautiful constellation look like lesser moons, leaving lines of light on the water. It was about 4 A.M. The sea was aglow with phosphorescent light—indeed we seemed to be moving in a pathway of light—and the sky studded with stars; in the south this brilliant cross, and to the east Venus, our morning star, shone resplendent. There are some pleasant half-caste people on board from Calcutta, and from them we have learned much in regard to Zenana work. They are acquainted with Miss Brittan, and speak very highly of her.



Reports of Bible-Readers and Schools.

SYRIA---Beirut.

*Extract of a Letter from MISS TAYLOR to "Porter Memorial Band,"
Catskill, N. Y.*

I believe the success in the work hitherto has been more by the prayers of others than any strength in myself. Owing to the late war in Europe, the poor here are suffering very much both for the want of food and clothing. So many of the girls have to beg bread for their parents, that our attendance has never been more than thirty or forty. I have two teachers, and for the last month I have given up one female teacher and have gained one step in advance. I get a student from Dr. Bliss's college to come for an hour every day, and the girls are making good progress. Those who remain of the original number are about twenty, and they really do me credit. Three of them go every Sunday to the church with me, and sing the hymns and teach part of the sermon to the Sunday-school children. One of the three is the daughter of the blind man I have mentioned. Her name is Zanoob. She is very faithful, but has a wild temper. I still hope our numbers may increase; but the wonder here is that I have been able to keep so many together under Christian training, it being the first attempt among them. As their minds become enlightened they improve in manners, dress, and everything. They have retentive memories, and their knowledge of history is what I would hardly credit in another school. When any of their mothers call, we generally sing a hymn, or repeat a psalm, or ask the pupils to tell some story from the Bible. They can tell the names of all the Judges from Moses to Samson, and describe their character. We are just about to begin the first book of Samuel. Often, as their mothers retire, they will say "There was nothing like this in our early days;" but notwithstanding, I cannot get them to send their girls every day; they will keep them at home for the least thing, and often a month at a time. Words can give you no idea of the hard clods one has to break, and I often hear my own voice say,

"Can anything grow out of it?" How blessed to know that this is the work of the Spirit!

It will encourage you to know that a lady in England, whom like yourself I know only by letter, has been the principal supporter of the school since it was opened. I cannot help calling your attention to the fact. This school is supported by entire strangers to each other in England and America, with few exceptions.

MARSOVAN.

*Extracts of a Letter from MISS FRITCHER to "Fowler Band,"
Utica, N. Y.*

According to your request, I design to appropriate part of the sum sent, for the supply of Mariam's wants, and sent her five dollars of it, informing her of your kind thoughts for her, and wishes for her continued welfare and usefulness. I told her that you feel an interest in her, and wish to encourage her in doing the Lord's work according to her ability. She is not employed at a salary, but lives with her brothers, who furnish her food; which is the best, if they are able. Mariam takes her knitting in her hand, and goes about to the houses a great deal. The women receive her with love, and listen to her willingly. She exerts much influence in this way. The missionaries there felt that her influence was more powerful, while she visited them in this informal way as a neighbor, than as a hired laborer. So, from time to time I shall help her along by this gift of yours. I told her it was from those dear friends in America, who love her and have paid money for her in the past. I have not heard from the other girl lately. They are quite distant from the highways of the country, off on the mountains, and communication is not frequent. My assistant teacher, the Armenian Anna, has gone to her home in Trebizond for a visit. She has been with me from the commencement of this school, abundant in labors and in success, both in the city and in the school. The domestic details now are in the care of our under assistant, a graduate of last year, by name of Minectza,

a girl of very sweet Christian character, who was with us as scholar I think four years; she is doing well, and leads on her little flock in ways of industry and neatness. You know we have to teach everything here, cleanliness, order, etc. The book lessons are only a part of the many, daily and hourly given. We are now having our summer recess of two weeks, as they are preparing stores for winter, making preparations of wheat, which they use a great deal, almost daily. There is much washing and spreading and drying, then grinding with the mill stones, then again sifting and cleaning, lengthy processes such as we know nothing of in our housekeeping at home in this age. Also, they are making a kind of maccaroni for soups; the school-room floor is spread with it to dry. As much as possible I keep them out in the fields in the pure air, as there was sickness among them. One day we spent the whole day on the mountain near one of the purest of mountain springs, while the scholars took their sewing or knitting and sat under the trees to breathe the fresh air.



THE GOSPEL DID IT.—In Madagascar the government works are stopped on the Lord's day, and the places of Christian worship are crowded to excess. There are ninety churches and upward of five thousand members, and about twenty thousand nominal Christians. Within the last five years the people have erected, at their own cost, nearly one hundred chapels, and they will henceforth bear, to a great extent, the expenses of the evangelization of the island.—*The Register*.

HOME DEPARTMENT.

WHAT MISSIONARIES HAVE DONE IN CHINA.

THE Rev. Griffith John said at the London Missionary meeting : “ You are sometimes told that your Missionaries are very narrow-minded and stupid, that they are a very unlettered and dull sort of people. Now I have a fact to tell you and it will be worth while to remember it. You may do good service reminding others of it sometimes. The Chinese are indebted to the Missionaries for every particle of history, geography and scientific knowledge they have. Consuls, merchants and others will tell you that they are a very inferior race. Let them do a hundredth part of what the Missionaries have done for the Chinese, and then it will be time enough for them to talk against them. Missionaries have taken an interest in the Chinese, not only in their moral and spiritual welfare, but also in their intellectual cultivation. It is a common thing to find people instituting comparisons between Roman Catholic and Protestant Missionaries, to the disparagement of the latter. I happen to know something of Roman Catholic Missionaries and have seen something of their way of carrying on their work, and I can say positively that the opinion on that point is altogether erroneous. I am speaking of the present race of Roman Catholic Missionaries, and I can say positively that there are hardly any of them who speak the language with any degree of accuracy ; they pay no attention to the literature of the people ; they never preach to the heathen, they never distribute books among them, they do nothing towards their elevation any way. Protestant Missionaries, on the other hand, make it a point to study the language and literature of the people ; they make it a point to be able to preach with accuracy and ease, and I believe hardly a day ever passes without their appearing in this character before the people.

I am happy to be able to tell you that we have genuine native

Christians in China—Christians who would shine even amidst this vast audience. I believe we have Christians in China who would adorn the first church in England. In respect to all our Christian converts I can say this much, that the power of idolatry is completely gone. I do not say that not a particle of superstition clings to them, any more than I should say that not a particle of superstition clings to a great many good people in this country ; but so far as the bane of idolatry is concerned, that is gone. They believe most firmly in the principal doctrines of the gospel. We have warm-hearted hard-working Christians in China. There is Yang-ki-foo, the carpenter, who has been with us some eight years. He is one of the most active men in connection with Christian duties I have ever seen in my life. He has been the means of bringing in his whole family and seven or eight others besides. I could speak of others who have brought in twos and threes and fours. I could tell you of an old widow who has been the means of bringing in four others. I could tell you of converts who on Sundays, and other days, too, are preaching the gospel in the surrounding villages. They are not paid, but they go thus to preach the gospel, and they sometimes stand in our chapels and speak for half an hour or an hour ; and these sermons come from their hearts and go quivering into the hearts of the hearers. We have a great many such men among us—real genuine men who take an interest in the salvation of their fellow-men.

PUBLIC ANNIVERSARY.

A public Anniversary of the Society was held in Dr. Crosby's church, New York, January 17th, at 1 o'clock p. m. The one distinctive feature of this work, its Union element, was most pleasantly illustrated by the presence and assistance of clergymen of the various denominations represented in our Board. The Rev. Dr. Ormiston, of the Reformed Church, presided ; Rev. Dr. Kendrick, Baptist ; Rev. Mr. Sabine, Episcopalian ; Rev. Dr. Scudder, Congregational ; Rev. Mr. Cochrane, Presbyterian, of Canada, and Rev. Dr. Foss, Methodist, successively took part in the exercises.

The address of Dr. Scudder was listened to with great interest, as his experience of twenty-seven years in India gives all his utterances the weight of authority. "The deplorable condition of woman in India," furnished the theme of his remarks, and though the sad story has been told us so many times, it seems we, in this favored Christian land, can never truly realize the depths of ignorance in which she is fallen, or the utter hopelessness and vacancy of a woman's life to whom even her religion denies her hope or help. The necessity of woman's aid to reach these millions of Hindoo women was forcibly illustrated by Dr. Scudder's personal experience as a physician, when the alternative of admitting him to the presence of the patient, or her certain death, required the solemn conference of all the male members of the family; on no account could he have been admitted as a teacher. An instance was related of the wonderful conversion of a woman who had most bitterly persecuted her husband for embracing Christianity, showing that there is no heart so hardened, or blinded by the errors of superstition and heathenism, but the grace of Christ is sufficient to subdue it, and make it abound with all the "fruits of the spirit."

And yet, with great emphasis, did Dr. Scudder warn us that we must not expect that many of the zenana women will make a public profession of their faith in Christ. Convinced they may be of the truths of Christianity, converted from their heathen practices to the worship of the one, true God, and Jesus their only Saviour; yet they cannot openly profess their faith in Him, and this we must not expect.

An hour before the exercises in the church, the officers and board of managers of the Society entertained socially, in the parlor adjoining the church, delegates of Branches and Mission Bands, of whom a large number was present. Those who were prevented by distance from meeting with us were kindly remembered. Our own hearts were greatly cheered by the presence and sympathy of so many co-workers; and of those who joined us on this occasion we trust that every one received a fresh impulse to engage more heartily in the good work which God has given us to do.

C. A. R.

MISSION-BAND DEPARTMENT.

THE GREAT PROCESSION.

THE present is a time of great rejoicing among the Hindoos ; their great goddess Kalé is carried about the streets followed by musicians, fifeing and drumming in a most discordant style. Crowds surround her, and everywhere are to be seen groups of gaily dressed children ; yellow, green, and red being the predominant colors. Some of these little ones have on English hats, with feathers and flowers, and really they present a strange sight. I think the native dress is so much more becoming, for their swarthy faces and black elfish looks are then covered.

I do not know whether you have heard Kalé's history before, but perhaps I had better relate it. The Hindoos say Kalé is an Amazon ; she challenges the fierce race of giants, fights with them and destroys them all. When the battle is over, all her enemies are beheaded, and Kalé rejoices extremely in the possession of a necklace composed entirely of the bleeding heads of her victims. She is so overjoyed with her victory, that she begins a wild dance of exultation, which shakes the earth to its foundations. All the gods look down at her with terror, but she has been drinking the blood of the giants, and she is so intoxicated with this frightful beverage, that no entreaties will prevail upon her to desist. At last, Shiva, Kalé's husband, at the intercession of the gods, is compelled to go to her and ask her to stop dancing, but she heeds him not. He sees now that the only way of putting an end to it is, by throwing himself down among the dead bodies at her feet. When the goddess sees that she is trampling on her husband, she is so shocked, that to express her feelings, she puts her tongue out to a great length and remains motionless. She is thus represented in almost all the images now made of her. Her whole figure is painted either black or a livid dark blue ; round her neck is a string of beads ; about her waist a girdle formed of the hands of the giants. Her long

jet tresses hang down nearly to her feet. She has four arms ; one of her hands bestows a blessing on the people as she passes by, the other three hold instruments of war. One of her feet rests on the breast of her husband, a long red tongue protrudes from her mouth and reaches almost to her chin. Shiva is represented as perfectly white, I suppose as a contrast to his dark wife.

As you may imagine, the figures are inexpressibly hideous. To-day, as I write, these horrid idols are being carried through the streets in triumph. This evening they will all be thrown into the Ganges, and a daub of red paint will be placed over all the doors of the Hindoo houses. The children too will have some of it on their heads for "good luck," the women say, when we ask them about it.

Truly, "the dark places of the earth are full of the habitations of cruelty." When I think on these things a weighty sense of responsibility comes over me. Oh, how careful we should be in all that we do and say before these poor women of ours, to act always in such a way, as to make them think highly of the Master whose servants we are !

A. S. RYE.

SAD GIFT OF FLOWERS.

I will tell you of something I saw at Howrah, where I went with my little boy to spend the holidays. Howrah is a small town on the banks of the river, and just opposite Calcutta. I often took a walk by the river side, and sat there to enjoy the cool air. Evening after evening, an old Brahmini woman came, with a servant behind her, carrying a large basket of flowers. The servant put it down on the bank and went home. Then the woman would wade out a little way into the stream, and would take her flowers out of her basket one by one, roses and jessamines, balsams and marigolds, and keep throwing them into the water. As they floated down with the tide, she went on muttering her prayers ; when the shades of night fell, her servant came, with a lantern, to take her home. Then the poor old thing walked ashore, and wet and cold as she was, prostrated herself three times before the goddess Ganges (or 'Gunga Mother,' as the Hindoos call the river) and waved her hand three times as a sign of farewell ; after which

she toiled away home. I stopped her one evening, and spoke to her, told her what folly it was to worship a river, that God alone was worthy of the deepest homage of our hearts. She gave me a look of pity, shrugged her shoulders, and passed on, saying, "This is a religious action of great merit on my part and will procure me the favor of the gods." I questioned the people around and they told me that once when this woman was very ill, she had made a vow that, if she recovered, she would every evening present the goddess Ganges with flowers. She had become quite well immediately and since then had kept her vow faithfully. Poor woman, (thought I,) so earnest in the service of her false gods, if she only knew the one true God, how devoutly would she worship at Christ's feet, "clothed and in her right mind!" I never had another opportunity of speaking to her, as I left Howrah soon afterwards.

A. S. RYE.

WORK FOR MISSION BANDS.

In the last letter received from Mrs Pruyn, dated Yokohama, Oct. 19, 1871, she says, "If any of the 'Bands' at home would like to use their needles for us, I would like sheets, pillow-cases, towels, wash-cloths and, especially, basted patch-work for the little girls to sew. Quilts too will be very acceptable; as the beds are all narrow; they need not be more than one yard and a-half wide."

We think there are many who will be glad to do something with their pretty housewifely implements of scissors, thimble, and needle, for the Children's Home in Japan.

MISSION BAND FAIR.

THE Mission Bands of Brooklyn propose to hold their third Easter Fair in the Brooklyn Academy of Music, April 1st to 6th, 1872.

Donations of articles suitable for the occasion will be welcome, and may be sent prepaid to Miss Maria Messenger, 27 Pierrepont St., Brooklyn, N. Y.

As this Fair will have passed before the issue of another Link, the Committee desire now to extend a cordial invitation to mem-

bers of Bands out of the city, requesting their presence if possible at some time during the whole week which will be devoted to the Fair. Strangers making themselves known, will be welcomed by representatives of the general Society and by the Fair Committee, which largely represents the Churches of Brooklyn of all denominations.

Every effort will be made to render the Fair beautiful and attractive, and in all respects worthy of one of the most blessed and noble Societies in existence—the union of Christian women, irrespective of Church preferences, to send teachers and Bible-readers to the women of heathen lands.

We bespeak the hearty sympathy and co-operation of our sisters far and near, in the arduous and responsible work of the approaching Fair, that it may be crowned with success.

MRS. S. B. CHITTENDEN, *Chairman.*

MISS MARIA MESSENGER, *Asst. Chairman.*

MRS. THOS. MESSENGER, *Secretary.*

MRS. J. B. HUTCHESON, *Treasurer.*

NEW LIFE MEMBERS.

Miss Sallie Mahon, by Nee Sima Mission Band, Lebanon, Ky.

Miss Lallie S. Davison, by Miss Lallie M. Sullivant, Henderson, Ill.

Mrs. H. P. Arms, by coll. of Miss Sara L. Huntington, from ladies of 1st Cong. Church and Society, Norwich, Conn.

Miss Laura B. North, by Mrs. E. Sterling Ely, Cheektowaga, N. Y.

Miss Mattie Patterson, by Atlantic Ave. S. S., Brooklyn.

Miss Annie Weir, by Atlantic Ave. S. S., Brooklyn.

NEW MISSION BANDS.

"Faithful Workers," Miss A. E. Cleaveland, Sup., Westport, Conn.

"Emma McKay Memorial," Mrs. H. M. Browne, Springfield, Ky.

"Our Mites," Miss C. L. Westerlo, N. Y. City.

"Gardner Mission Band," Whitesboro, N. Y., Miss H. A. Frost, Supt., in memory of Miss Libbie Gardner, who, through faith in the precious Saviour, passed most triumphantly into the spirit land.

"Mission Band," Montclair, N. J., Mrs. D. P. Harrison, Pres't, Miss M. C. Harris, Sec'y and Trea.

"Lathrop Mem.," Norwich, Conn., Mrs. T. C. Coit, Supt., in memory of four sisters

of this parish who were among the earliest missionaries of the A. B. C. F. M. They became Mrs. Winslow, Mrs. Cherry, Mrs. Perry, and Mrs. Hutchings.

"Torch Bearers."

"Little Leaf Blades," Newark, N. J., from the infant class of Sussex Ave. S. S., in care of Miss Baldwin and Miss Wallace. Motto, "First the blade, then the ear, after that the full corn in the ear."

"Pittsford Band," Pittsford, Munroe Co., N. Y., Mrs. Albert White, Pres't.

DONATION BOXES FOR MISSIONS.

We gratefully acknowledge a box of dolls from Miss Julia Wells, for Miss Brittan.

Also a box from "Etta Corlies Mem.," St. Paul, Minn., per Mrs. Noyes, for Miss Brittan.

Also a box of fancy articles, beads, basted patch work, Berlin wool, etc., from Aurora Band, Aurora, N. Y., per Mrs. W. W. Howard.

Receipts from December 1st to Dec. 31st, 1871, acknowledged with Items on Page 24 of Eleventh Annual Report,
\$7,175.82.

RECEIPTS of the Woman's Union Missionary Society, from Jan. 1 to 31st, 1872.

Branch Societies and Mission Bands.

CONNECTICUT.

Fairfield, "Ladies' Sewing Soc." per Miss E. D. Knapp \$50 00
Norwich, "Lathrop Memorial Band," per Mrs. D. W. Coit, of which \$50 to constitute Mrs. H. P. Arms Life Member, received through Miss Sara L. Huntington 75 00
\$125 00

NEW YORK.

Albany, "Albany Branch," Mrs. Frederick Townsend, Treasurer. (See items below.) 460 50
Brooklyn, "Morning Star Band," per Miss R. T. Bergen, for Mrs. Barchet's School, Ningpo, China 30 00
Atlantic Ave. S. S., per Mrs. W. H. Harris, to constitute Miss MATTIE PATTERSON and Miss ANNIE WIER Life Members, and for "Home" in Japan 100 00
New York, "Mortimer Band," per Miss M. S. Mortimer, of which 10, for Japan 30 00
S. S. of South Refind. Ch., per E. L. Lentilhon, Esq., Treasurer 125 78
"Buds of Promise," per Miss Van Wagenen 150 00
"Half Orphan Miss Band," per Mrs. Geo. D. Phelps, including her own sub. 5 20 00
"Jesuka Arme Korro Band," Miss E. J. Smith, Treasurer 60 00
Owasco, "Woman's Mis. Soc.," per Mrs. A. P. Peeke, for Japan Home 10 00

Pittsford, "Pittsford Band," Mrs. Albert White, Pres. for support of Miss M. North \$20 00
Plattsburgh, "The Brittan Band," per Mrs. M. P. Myers, Sec., for Bible reader in Calcutta 50 00
Rome, "Rome Auxiliary," per Mrs. C. T. Flandrau, toward Miss Chase's salary 40 00
Sherburne, "Willing Hands," per Miss Carrie E. Pratt, for Japan Home 5 00
Syracuse, S. S. of Ref. Church, for support of "Santhae," in Chittoor, 25, gold, "Bridgman Band" of S. S. of Ref. Ch. for support of "Ching Sing" at Shanghai, 40, gold, also from same S. S. toward "Band of Faith," for Kyio-ye, 10, gold, all per Mrs. Robert Townsend 75 00
Tarrytown, "Sleepy Hollow Band," Miss Annie B. Ellis, Treas. 20 00
Utica, "Star of Bethlehem" for support of Helen De Witt, 45, from Young Men's Bible Class, for Japan Home, 10, per Mrs. S. W. Crittenden 55 00
"Whitefield Band," per Miss L. Potter 6 00
Washington Heights, "Helping Hands" per Mrs. West, for support of "Romanees" 80 00
West Plattsburgh, West Plattsburgh Baptist Mission Band, per Mrs. Monroe Hall, for Miss Higby's work in Burmah 20 00
\$1,357 25

NEW JERSEY.

Orange Valley, S. S. of Orange Valley Ch., for School in Calcutta 300 00
Trenton, St. Michael's S. S. per Mrs.

Buttolph, 32.52, Mrs. Buttolph, for Japan, 10\$42 52

\$342 52

PENNSYLVANIA.

Easton, "Mountain Band," per Miss E. F. Randolph 25 00
Philadelphia, "Phila. Branch," Miss Kennard, Treas., for Rev. Mr. Auer, of Cavalla, Cape Palmas, Africa..150 00

\$175 00

ILLINOIS.

Chicago, "Chicago Branch," Mrs. P. A. Avery, Sec. and Treas. (See items below)..... 42 50

Total from Branch Societies and Mission Bands\$2,042 30

Other Contributions.

MAINE.

Bangor, A Friend, for Japan Home 50

NEW HAMPSHIRE.

Greenland, Mrs. Edward Robie.....\$10 00

MASSACHUSETTS.

Amherst, Mrs. L. P. Hickok 10 00
Boston, Mrs. Fenno Tudor, for Miss Brittan's work 20 00
Great Barrington, Donations from lady friends for purchase of premises in Smyrna, per Mrs. Van Lennep..125 00
Northampton, Miss Mary C. Dickinson's Collection, viz.: Mrs. Asahel Lyman, 5, Mrs. John Hubbard, 5, Mrs. Samuel Parsons, 5, Miss E. Warner, 5, Miss K. E. Tyler, 5, Mrs. J. L. Lathrop, 5, Miss E. Baker, 3, Miss M. A. Allen, 2, Mrs. Josiah Clark, 2, Mrs. C. G. Starkweather, 2, Mrs. W. Herrick, 1, Miss E. Jewett, 1, Miss C. L. Allen, 1, Mrs. Daniels, 1, Mrs. S. M. Hodges, 1, Mrs. R. Hubbard, 1, Mrs. Parsons, 1, Mrs. W. S. Stoddard, 1, Mrs. L. McIntyre, 1, Mrs. W. S. Leavitt, 1, Mrs. Stone, 1, Mrs. G. Loomis, 1, A Friend, 1, A Friend, 25c., A Friend, 50c..... 52 75

\$207 75

CONNECTICUT.

Mystic River, Mrs. M. L. Randall 3 00
Southport, Miss V. M. Tompkins for Japan Home, of which, from Mrs. Chas. Perry, 10, and Miss A. E. Perry, 10..... 40 00
Westport, Miss A. E. Cleveland, for teacher under Miss Brittan..... 22 50

\$65 50

NEW YORK.

Albany, Mrs. J. Elmendorf, for Japan Home, viz.: Mrs. J. Hallenbeck, Saginaw, Mich., 10, Frankie Spencer's Mite Box, 50c., Johnnie Spencer's, 25c., May Spencer's, 25c., Poor Women of Southern District of Mothers' Mission, Albany, by M. Bruce, 3, Scholars of Industrial School, No. 1, by Miss Sayles, 3.52, Mary Prayn Strain's Mite Box, 1.89, Bertie Strain's, 1.20, Kittie Strain's, 1.34, Mrs. J. Elmendorf, 5.05.....\$27 00

Brooklyn, Mrs. W. H. Harris, for Japan Home..... 10 00
Mrs. A. B. Wyckoff, for Japan Home, 5, Mr. Lewis Bullard, Dedham, Mass., 5, both per Mrs. Eli Merrill 10 00
Mrs. C. L. Mitchell's Collection, viz.: Miss Thurston, 10, Miss E. Thurston, 10, Mrs. C. L. Mitchell's Sub., 5, also for Japan Home, 10, Sales of Kardoo, 1.25 36 25
Mrs. T. F. Bull 5 00

Cheectowaga, Mrs. E. Sterling Ely to constitute Miss LAURA B. NORTH a Life Member..... 50 00

New York, Mrs. D. W. Chapman's Collection, viz: Mrs. Thos. Denny, 10, Mrs. C. H. Gardner, 5, Mrs. C. R. Roberts, 25, Mrs. John R. Platt, 10, Mrs. Eliza Morgan, Stockbridge, Mass., 2, P. C. E., 8, Mrs. Dwight Roberts, 10 70 00
Mrs. R. W. Hurlbut, for Japan Home 10 00
Mrs. W. G. Lyons' Collection, viz.: Miss Bixby, 5, Mrs. N. Freeman, 3, Mrs. Taylor, 5, Mrs. J. S. Boyd, 5, Mrs. G. Carpenter, 5, Mrs. W. G. Lyon, for Home in Japan, 5 .. 28 00
Miss J. Abeel, Coll. 11 00
Mrs. Marshall O. Roberts 20 00
Mrs. Chas. Whitehead, per Mrs. W. H. Wells 5 00
Mrs. Dr. J. M. Miner 5 00
Mrs. James M. Halstead..... 10 00
Mr. F. W. Van Wagenen, for Japan 5 00
Mrs. F. A. Lane 25 00
Mrs. Henry N. Dodge 50 00
Mrs. Anson Phelps Stokes, for support of Miss Caddy.....200 00
Mrs. W. E. Mathews..... 5 00
Sing Sing, Mrs. Gerard Hallock..... 5 00
Scarborough, Mrs. J. W. Rogers, contents of children's Missionary Box for Japan Home..... 3 00
Miss Annie Boorman, for Japan Home 10 00

\$600 25

NEW JERSEY.

Montclair, From Sabbath School of Pres. Ch., for School in Smyrna, per Mr. A. O. Van Lennep.....100 00
Orange, Mrs. J. St John, for Japan.. 5 00
Princeton, "M." for Narainee, 100, and for Miss Hook, 100.....200 00

Tenafly, Mrs. M. Van Vliet, Coll., for Miss Brittan's work, and for postage \$40 25
Trenton, Mrs. Saml. C. Brown, sub. 5, and Miss Julia E. Brown, sub. 5 10 00

\$355 25

PENNSYLVANIA.

New Brighton, Mrs. P. L. Walcott, from her youngest son's "first fruits" 5 00
Philadelphia, Mrs. S. J. Beck, for Japan Home 50 00

\$55 00

DELAWARE.

Middletown, Mrs. McClure, per Mrs. Patton, for Japan Home 25 00
New Castle, Advent offering of a few ladies in Immanuel Ch., per Miss N. J. Stockton, viz.: Miss J. M. Young, 3; IN MEMORIAM, Mrs. Stockton, 1; Miss N. J. Stockton, 1; Miss F. R. Stockton, 1; Mrs. James Shaw, 1; Mrs. George Janvier, 1; Mrs. J. D. Bird, 1; Mrs. J. Myers 50c. 9 50
Port Penn, Miss S. B. Cleaver, for Japan, 10, Kardoo, 1.75 11 75

\$46 25

OHIO.

Circleville, Mrs. N. L. Hoisington.... 1 00

ILLINOIS.

Chatsworth, Miss Lallie M. Sullivant, for support of "Kate Gardiner," in

Maulmain, and to constitute LALLIE S. DAVISON a Life Member..... \$50 00
Spring. Boone Co., Union S. S., Dist. No. 5, per Miss J. P. Moore 10 00

\$60 00

INDIANA.

Indianapolis, "H." for Home in Japan 5 00

MICHIGAN.

Homer, Miss Fannie M. Coan, for Japan Home 5 00
Jonesville, Mrs. E. O. Grosvenor, Coll. 5 00

\$10 00

Subscriptions for "Missionary Link."

Mrs. Goodrich, 4, Mrs. Grosvenor, 5, Young Ladies of Miss Haines' School, 10, Mrs. Williams. Hackensack, 5.50, Miss M. Howell, Orange Valley, 5, Mrs. Van Lennup, 5, Mrs. Clancy, Alleghany, Pa., 2.50, Miss Waterbury, 3, Mrs. Van Vliet, 2, Miss Wallace, 3, Mrs. Torrey, Boston, 5, Miss Potter, Utica, 7, Mrs. Judson, 3.50, Smaller sums, 58.50..... 119 00

Total, other contributions \$1,535 50

Total, from Branch Societies and Mission Bands \$2,042 30

Total from Jan. 1st, to Jan. 31st .. \$3,577 80

Total, since the issue of Missionary Link for Jan. 1872 \$10,753 62

RECEIPTS of the ALBANY BRANCH, from Nov., 1871, to Feb., 1872.

Mrs. Maurice E. Viele, of the 1st Ref. Ch., for the Mission Band "Cross Bearers," \$20 00
Mrs. Robert H. Pruyn and Miss S. S. Lansing, for the support of a child named "Helen Lansing Pruyn," in the American Home, China..... 30 00
Mrs. Henry N. Smith, of New York, through 2nd Ref. Ch. S. S., for child in American Home, China .. 30 00
The "Mosaic" Band of 2nd Ref. Ch. S. S., by Mrs. J. Townsend Lansing, Coll. 20 00
"Mosaic" Band, for the "Link" for 1871 1 00
The "Sprague" Mission Band of the 2nd Pres. Ch., by Miss Jessie Prentice, Treas., for support of *Kali* in Calcutta..... 100 00
The Hamilton Union Pres. Ch. S. S., of Guilderland N. Y., 5, The Ladies' Festival of the Hamilton Union Pres. Ch., Guilderland, 5.. 10 00
(Both to be sent to the Children's Home in Japan, under Mrs. Pruyn's care, by Miss E. D. Nott, Collector.)

Mrs. Stephen Van Rensselaer, of the 1st Ref. Ch., being her annual sub. for the support of a Bible reader in China \$70 00
Ladies of the 1st Ref. Ch., collected by Mrs. Dr. Clark and Mrs. L. A. Robinson, viz.: Mrs. U. C. Knight, 5, Mrs. R. W. Clark, 10, Mrs. S. Van Rensselaer, 10, Miss Lansing, 5, Miss Van Schaick, 5, Mrs. J. Robinson, 5, Mrs. A. Vandenburg, 5, Mrs. C. Bleecker, 5, Mrs. J. Douglas, 5, Mrs. E. Douglas, 3, Mrs. J. Walker, 5, Mrs. J. H. Ten Eyck, 5, Mrs. J. Ramsay, 2, Mrs. J. O. Tonner, 5, Mrs. Russell, 2, Mrs. Ed. Dunscomb, 5, Mrs. E. Phillips, 4, Mrs. R. H. Pruyn, 10, Mrs. Van Gaasbeck, 4, Mrs. Newman, for "Link," 50c..... 100 00
Ladies of 1st Con Ch., by Mrs. E. L. Malloy, viz.: Mrs. Isaac Edwards, 5, Mrs. James McNaughton, 5, Mrs. Charles Barton, 5, Mrs. A. C. Koong, 5, Cash, 4, Mrs. A. S. Kibbee, 2, Mrs. A. Lightbody, 2, Mrs. J. E. Brady, 2..... 30 00

"Mack" Memorial Band of Pres. Ch.
in Greenbush, by Miss E. Mayell.
Coll \$18 00
(Forming with collection of Mrs.
Fenton, in Oct., the annual sub-
scription \$30.)
Miss E. Mayell, for Links 6 00

3rd Pres. Ch. S. S., in aid of Mrs.
Pruyn's "Home" in Japan, by Mr.
Robert Strain, Superintendent... \$25 00
\$460 50

SARAH R. TOWNSEND, Treas.

RECEIPTS of PHILA. BRANCH, from Dec. 13th, 1871, to Feb. 3rd, 1872.

Miss H. A. Dillaye, annual sub. \$20 00
Miss M. L. Bonney, annual sub. 20 00

(OMITTED IN JANUARY LINK.)

Dindigul Band, Glasgow, Del., 25.25,
Mrs. Ed. Webb, 5 30 25
Mrs. J. W. Earley's Collections:
Mrs. J. W. Earley 20 00
Miss M. C. Earley 1 00
Mrs. McCollin's Collection 20 00
1st Baptist Church, W. Phil. S.S. 20 00

Mrs. J. Harley's Collection:
Bible Classes of the 10th Baptist Ch.
40, Mrs. J. Harley, 10, to make
Anna M. Kennard a Life Member 50 00
Cash from A. S. 2 40
Interest on Holland Estate 253 75

Miss M. A. Longstreth's Collection:
Elizabeth Nicholson, 5, L. J. Wistar,
4, Anna Shipley, 2.50, Emma Wood
5, Links, 50c., Alice M. Brown, 5,
Links, 50c., Emma A. Taylor, 10,
Mrs. S. H. Perkins, 5, Links, 50c.,
Mrs. B. G. Godfrey, 2, Links, 50c.,
Hannah W. Richardson, 50c., Re-
becca White, 50c. —

Mrs. J. S. Williams' Collection:
Mrs. Rundlet, 1, Mrs. Troth, 1, Mrs.
Benj. Mason, 1, Mrs. Shortridge,
20, Mrs. A. Getz, 1, Mrs. D. Grif-
fith, 1, Mrs. I. S. Williams, 5. 30 00

Mrs. G. A. Lewis' Collection:
Mrs. Edwin M. Lewis, 2, Mrs. F. W.
Mrs. Dickson, 1, Archibald Camp-
bell, 1, Mrs. Caroline Inglis, 1, Miss
A. Vanzant, 1, Miss Augusta Taber,
1, Mrs. Wm. Carpenter, 1, Mrs.
Anna S. Larcombe, 1, Mrs. G. Al-
bert Lewis, 2, Mrs. Morgan, 1, Mrs.
J. Warren Gilbough, 1, Mr. Wm.
A. Levering, 1, Mrs. E. Medara, 5,
Links, 1. 20 00

Miss A. M. Kennard's Collection:
Miss C. M. Loud, 5, Mrs. J. S. Ken-
nard, 5, Miss A. M. Kennards, 5,
Miss B. L. Kennard's S. S. Class,
15 30 00

Miss Harriet C. L. Hopkins, Links.... 50
Mrs. B. GRIFFITH's Collection:
Mrs. J. P. Crozer, 25, Mrs. B. Grif-
fith, 20, Mrs. S. C. Campbell, 5,

Mrs. M. J. Lewis, 2, Mrs. Lewis
Crozer, 20 \$72 00
S. School of St. Mary's Ch, W. Phila.,
for Miss Brittan to make Miss Jane
W. Horner and Miss Emma Egner
Life Members 130 05
Through Miss Dillaye, Miss Estabrook,
1, Miss M. H. Brown, 50c., Mrs.
S. C. Fox, 50c 2 00
Interest from Saving Fund 60 25
Mrs. A. F. Lex, annual sub. 15 00
Through Mrs. A. F. Lex, Mrs. L. Cof-
fin, annual sub., 5, Mrs. J. M.
Brooks, annual sub., 5, Mrs. L.
Coffin, Links, 50c. 10 50
Through Miss Dillaye, Mrs. John M.
Dickey, 20, Miss Estabrook, for
Link, 1, Miss M. H. Brown, Link,
50c., Mrs. S. Fox, Link, 50c. 22 00
Collection at Anniversary with check
from Dr. R. Newton, of Church of
the Epiphany, 200 288 46

* GERMANTOWN AUXILIARY.

Christ Church, Mrs. Edgar Butier, 5,
Mrs. Maeris, 1, Links, 50c., Mrs.
Mortimer Lewis, 2 8 50
Also from W. B. Whitney, to make
Mrs. Maria P. Clewell and Mrs.
Emmeline S. Whitney Life Memrs. 100 00
Through Mrs. C. Lehman, Miss C.
Graeff, 5, Mrs. J. Garrett, 2, Misses
Everly, 3, Mrs. H. A. Heiskell, 1,
Mrs. C. Lehman, 2 14 00
For Miss Haswell's School Building.. 44 50
Through Mrs. H. Cummings, Mrs. T.
U. Walter, 1, H. G. Jones, 1, C. H.
Cummings, 2, H. K. Cummings, 2,
Mrs. Ann Rue, 1. 7 00
Miss E. Dutilh, 1, Miss K. Dutilh, 1,
Miss L. Smith, 3, Link, 50c. 5 50
Bands in Miss Clement's School... 15 00
For Links, through Miss Clement 5 50
Cash to complete an appropriation... 3 34

\$203 34

\$1,494 90

ANNA M. KENNARD, Treas.

* Additional to \$20 handed to Miss Haswell.

Receipts of the CHICAGO BRANCH.

Mrs. Dr. Brooks \$5 00
Mrs. P. A. Avery, for support of "Mar-
tha" in Satara 25 00
For sale of Communion Wine, donated
by the Rev. J. Fitch 7 50
Mrs. E. Shipman 1 00

Mrs. Durkee \$1 00
Miss Ayers 1 00
Mrs. Goodman, 1 00
"Links" 1 00
\$42 50

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